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THE NUR AF SHAN

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LUDHIANA:—December 6th, 1907.

No. 49

FOREIGN TELEGRAMS.

London, November 29.

London, Friday.—Mr. Gerard Lowther, the British Minister at Tangier, have accepted Raisuli's terms for the release of Sir Harry MacLean. The conditions are ransom to the amount of £20,000 to be paid; British protection to be extended to Raisuli and his family; Raisuli's imprisoned friends and followers to be liberated.—*Empire Special*.

The Mahammadans at Diarberkin have sent an appeal to the Sultan imploring him to recall Ibrahim Pasha, who, they declare is responsible for the Kurdish outrages.—*Empire Special*.

London, November 30.

Speaking in the Reichstag Prince Bulow, who was continually interrupted by general applause, expressed Germany's thanks to the British Royal Family and British people for the brilliant reception accorded to the Emperor and Empress.

He dealt lengthily with the efforts made by various circles in both countries to restore old friendly relations, and declared that the history of the last decade would show that the temporary estrangement was nothing but a huge misunderstanding.

A telegram from Petermaritzburg states that it is understood that the militia will be mobilized on Monday and will proceed to Zululand to assist the police to end the present disorder.

London, December 1.

The mobilization in Zululand includes the whole colonial Militia which is ordered to stand at Headquarters and await instructions. The Corps is being brought to full war strength by active recruiting.

London, November 30.

The situation in Algeria is exciting some uneasiness in Paris. Reinforcements are being hurried to the frontier where a strong body of tribesmen have been joined by two Algerian tribes and surround Kios district. Hitherto the French mountain guns have stopped the enemy's advance.

Fresh fighting has occurred in Morocco near Sidiassa. A French force has repulsed by heavy artillery fire 3,500 mounted Moroccans.

London, December 1.

It is stated at Ekaterivostav that a Russian firm has received an order for 7,000 tons of rails for India.

A telegram from Wellington states that thirteen survivors of the barque *Dundonald* from Sydney for Falmouth, who have been castaways for nine months on Disappointment Island have been rescued.

They lived for six months on Mollymawks before they reached an adjoining island where there was a food depot.

Twelve, including the captain, were drowned.

London, December 4.

The French force on the frontier experienced further fighting on Saturday when eighty of the enemy were killed and many wounded. The French sustained no casualties.

General Lyantep is preparing three columns at points in the vicinity of the Frontier.

London, December 2.

The Belgian and Congolese plenipotentiaries have signed a treaty by which Belgium takes over the Congo State.

Twelve thousand labourers and their families sailed from New York for Europe on Saturday.

The total number of persons who have sailed during the week is 69,000, due to lack of employment.

Reuter's correspondent wires from Teheran that the Shah has issued a Rescript to Parliament in which he protests against Parliament's interference with executive powers.

The members denied inference and blamed the Shah for laxity as the head of the executive.

Sixty miners have been entombed by a colliery explosion at Mynongahela.

It is believed that all have been asphyxiated.

London, December 1.

The P. and O. Company's steamer *Arabia* with the English mails of the 22nd ultimo, left here for Bombay at 6 p.m. to-day.

Calcutta December 2.

The *Statement's* London correspondent cables:—I understand on high authority that Mr. Morley has sanctioned the speedy enforcement of the separation of judicial and executive functions in certain selected districts in India giving effect to the scheme submitted in 1899, by Lord Hobhouse Sir Richard Garth, and others.

London, December 3.

The first reserves, consisting of unmarried men between the ages of 18 and 30, have been called out in Natal to patrol the country.

Professor Haffkine read a paper before the Royal Society of Medicine showing that disinfection was of no avail against plague.

The campaign against rats he said was most rational, but owing to the rapid multiplication of the survivors it was uncertain whether it was possible to make any noticeable impression within a generation.

He favoured inoculation which reduced the native of India's liability to attack to less than one-third as compared with non-inoculated Indians.

Messrs. Ashburton and Thomson agreed with Professor Haffkine's view regarding immunisation, and referred to Dr. Haffkine's genius in this respect. They also favoured evacuation and the destruction of rats.

It is reported that 54 cases of cholera and 36 deaths have occurred at Sinope among Mussulman pilgrims in the Saxaretto.

Allahabad, December 3.

The Survey Party which was fired upon in the Kyber region was engaged in again exploring the river route for the Loi-Shilman Railway. It is not believed that any considerable number of tribesmen were concerned in the attack.

Agra, December 3.

A cloth store in the city containing valuable fabrics caught fire. The damage is about one lakh. It is not known yet whether the loss is covered by insurance.

EDITORIAL NOTES.

The subject of temperance has come once more to the fore. Quite recently this subject has been emphasized in America, by the passage of a constitution for the State of Oklahoma, making the manufacture and sale of intoxicating liquors within its boundaries a criminal offense. From China comes the news that the imperial government has undertaken to abolish the use of opium within the empire. The evils of the drink habit are more and more apparent. And yet the powers behind the manufacture and sale of these liquors are so great as to make the work of prohibition exceedingly difficult. The friends of sobriety must ever be on the look out and the flag of temperance must ever be kept afloat.

One of the most effective methods of staying the progress of this evil is the introduction of a course of studies or lectures into the public schools, showing the effects of alcohol and narcotics on the human system. Thus it is hoped, the way will be opened to secure the rapid education of the masses upon this most important subject. With this in view, the Punjab Mission of the American Presbyterian Church recently authorized the introduction of such a course in all its schools, and also the preparation of a suitable text book.

As intimated in last week's issue, the city of Ludhiana was favoured with a visit from Miss Agnes S. Slack, Honorary Secretary of the World's Women's Christian Temperance Union and Honorary Secretary of the National British Women's Temperance Association. On the evening of the 25th, she addressed the students connected with the North India School of Medicine for Christian Women. The next evening she addressed the English speaking portion of our Indian community at a meeting held in the City Mission High School Assembly Hall. Through the energetic effort, of the Rev. Mr Tracy and the Head master, Mr Bihari Lal, there was gathered together a large assembly, representing the Government officers, the Bar and the Educational Institutions of the city. The President of the Ludhiana Temperance Society, Rev. Dr. Wherry, presided. The address was much appreciated by all who could understand English. It dealt with the physical, intellectual and moral degradation caused by the use of alcohol and narcotics. The need of staying the progress of intemperance in India was emphasized by the consideration that every effort now being made to elevate the character of the Indian people, is threatened with defeat by the present rapid growth of intemperance among all classes.

At the close of the lecture pledge cards were presented and 115 young men signed them.

If this good work of Miss Slack is to bear any fruit of a permanent character, the friends of temperance must begin to work at once.

At Ludhiana, we want to see the old Societies reinforced and rejuvenated. By the death of the two secretaries Mr. M. Wylie and Mr. Abinash Chandra, the Societies seem to have been paralyzed. A similar state of things possibly exists elsewhere. What is wanted is to secure new appointees and begin at once to hold stated meetings.

A new movement has been promoted for the furtherance of temperance cause in the Christian Boys' Boarding School. It is that the school should have a society of its own and the work become a part of the school life. This is an excellent idea and we would suggest that it be taken up by all of our High Schools and Colleges.

The following notice of the eighth triennial Convention of the Young Men's Christian Associations of India, Burmah and Ceylon, is now officially given:

"The Eighth Triennial Convention of the Young Men's Christian Associations of India, Burmah and Ceylon, will be held in Calcutta, December 28th to 31st, next. The Convention of 1904, attended by 98 delegates, was held in Bangalore. Since then the Association movement has witnessed a remarkable growth in many respects; the membership has increased 15%, the secretarial force has been strengthened by the addition of 21 men, the work of the Railway Department has been inaugurated on the lines followed in other lands, and only recently an Army Department was organized after the pattern of the work done among the Volunteers in part of Scotland and England, though on a very much larger scale. An attendance in keeping with these developments is anticipated at the coming convention.

The last Y. M. C. A. Convention in Calcutta was held in 1896. Only thirty delegates attended this Convention. The attendance at the approaching Convention will be nearer 300 than 30. The Calcutta Association is making preparations to entertain at least that number (300) of delegates. Besides the authorized delegates to the Convention there will be a large attendance of fraternal delegates. Any Christian men, whether connected with the Y. M. C. A. or not, will be admitted to all sessions of the Convention as fraternal delegates. The distinction made is that only duly accredited delegates from local Associations will be allowed to vote. Those desiring to sit in the sessions of the Convention as fraternal delegates need only announce their desire to the Indian National Council, 86, College Street, Calcutta.

The Calcutta Young Men's Christian Association, which has seven branches, is planning to entertain all delegates, both fraternal and authorized, for the entire time of their stay in the city without any charge, not even for meals and lodg-

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ing. Such hospitality is certain to be appreciated. The Maharajah of Burdwan has started a subscription list with a contribution of 500 for that purpose.

The Convention will be attended by Indians and Europeans alike, though the former will predominate; and representatives of the Associations of England, Scotland, Australia, Germany, Sweden, Denmark, America and Straits Settlements will be present with greetings from the Associations of these lands.

The business of the Convention will be to elect a Council for the ensuing three years, to determine a policy for the future and to deal with such questions of administration as may be brought up for consideration by the delegates in attendance. The present chairman of the Indian National Council is Rajah Sir Harnam Singh, K.C.S.I. Apart from this business it is the purpose at these Conventions to give the delegates from different localities the benefit of the experience of Associations who are confronting problems similar to their own in other parts of the Empire, to inform them regarding the developments of the movement in other places, and to exhort them to renewed, united efforts for the development and extension of the work to other communities.

The inspirational character of these conventions draws increasing numbers of men to them. The Calcutta Convention promises to be especially marked in this respect. A strong body of speakers, both from India and from abroad, has been secured."

We speak for this Convention a splendid success. No institution in the Indian Empire is doing more in the interests of a strong Christian manhood, a true patriotism, and the moulding of character among Indian Young Men than these associations. May the Spirit of God be mightily poured out upon this Convention.

The return of the founder of the Nur Afshan to the Editorial chair will assure the readers and patrons of his continued interest in the cause of Indian Journalism. When he began this paper thirty five years ago, there were very few newspapers in the Punjab. Today they may be counted by the score. This fact is an index of the marvellous growth of education in India.

The Nur Afshan will continue to endeavour to give its readers a reliable statement of the current news. It will endeavour to give to its patrons some of the best things found in Contemporary Journals. The Editor's chair will stand for the promotion of a high moral standard of Christian life and teaching. It will endeavour to inculcate the truth in regard to religion while being careful not to offend the feelings of those who may differ from it in opinion. The free and friendly discussion of social and religious questions is the surest way of arriving at a general agreement.

The Nur Afshan has always avoided political questions excepting in the way of commending wise and righteous

legislation. Believing as we do in the beneficent and generous character of the Government, we desire by example at least to commend it by a loyal and obedient acceptance of the behests of its will.

"THE MARBLE HALLS OF OREGON."

In Southern Oregon, hugging the California line, near the famous old mining camp of Kerby, is a cave that promises on further exploration to be the greatest in the world. It is in the Sisikyon Reservation, seventy-five miles from Crater Lake and eight miles from Briggs mines on Sucker Creek.

This wonder of marble and crystal beauty has just been explored to greater depths by a party composed of Joaquin Miller, C. B. Watson and Jefferson Myers. Mr. Myers returned to Portland enthusiastic with what he had seen.

"It is truly wonderful, that place is," he said. "We went over all what is now known of it. Joaquin Miller named it 'The Marble Halls of Oregon.'"

"We went from Kerbyville under the guidance of the two men who have spent twenty years in and around the splendid place, John Kincaid, of Williams, Oregon, and Frank M. Nickerson, of Derby. We left Portland August 1, and have just got back.

"From Kerby we went to the mouth of Cave Creek, then up that stream over a good foot trail seven miles to the mouth of the 'Halls.' Here the River Styx comes right out of the mountain and tumbles over a fall of twenty feet. This is the lower entrance. It is about as large as an ordinary door in the face of a marble cliff 300 feet high and 500 feet long and clear white, a beautiful sight in itself. This entrance was found in 1874 by a hunter named Elijah Davidson, who trailed a white-faced deer into the place. Three years later, in 1877, Davidson, Nickerson, one of our guides, and John M. Chapman made the first exploration. They went over the same route within the cave that we did this trip.

"The first owners were Homer and Ernest Harkness, brothers, who squatted there in 1880 and spent over 1,000 dollars trying to open up the place. They made trails and all that, but gave it up, for there were not people enough to come to see to make it pay. F. M. Nickerson and A. J. Henderson next took up the property in 1887. After them came Captain A. B. Smith, who spent about \$3,000. Our party went in August 10, just past, and through the efforts of M. J. Anderson, chief of forestry for Southern Oregon, the Government withdrew it from private entry and will make it a national monument.

"The halls are, so far as we know now, on four levels or floors. From the lowest to the highest is about six hundred feet. Those levels, as in a mine, are connected here and there. Above the lower entrance is another and smaller one about three hundred feet farther up the mountain.

"The halls cover perhaps a township and contain not less than twenty miles of chambers, halls, and rooms, many of which have not yet been opened up. The interior is composed of solid marble, white as snow and solid stalactites, some of them over a foot through and fifty feet long, clear as diamonds. The color effects cannot be expressed."

—Portland Oregonian.

Each one a murdered self with low last breath;
'I am thy self, what hast thou done to me?'
'And I—and I—thyself' (lol each one saith)
'And thou thyself to all eternity.' "



DEAD FORMS OF FAITH.

A number of atheists were in session to hear an address by a prominent infidel orator. The enthusiasm was unbounded, and the harmony of the discussion unbroken, until an old man who had been sitting quietly in the rear of the room, rose up to answer the charges that had been uttered against the Christian faith. "My friends," he said, "I have a word to speak to you tonight. I am not about to refute any of the arguments of the orator. I shall not criticize his style. I shall say nothing concerning what I believe to be the blasphemies he has uttered, but I shall simply relate to you a fact, and after I have done that, you shall draw your own conclusions. Yesterday I walked by the side of yonder river. I saw on its flood a young man in a boat. The boat was unmanageable; it was going fast toward the rapids; he could not use the oars, and I saw that he was not capable of bringing the boat to the shore. I saw that young man wring his hands in agony. Presently he gave up the attempt to save his life, knelt down and cried with desperate earnestness, 'O God, save my soul! If my body cannot be saved, save my soul!' I heard him confess that he had been a blasphemer; I heard him vow that if his life were spared he would never be such again; I heard him implore the mercy of Heaven for Jesus Christ's sake, and earnestly plead that he might be washed in His blood. That same young man has just now addressed you, and cursed his Maker. What say you to this, sirs?" The effect of his words was astounding, and needless to say, the sentiment of the meeting was very soon changed.

Atheism is frequently of a vaunting sort, the miscellaneous borrowings of books, rather than the solution of real and personal difficulties. The mind and conscience contradict its creed, and it is assumed only to cover up an un-savory life. There may be a type of atheism that is honest and sincere, that in its revolt from barren forms of faith has discarded as well the sense of God and barred out the hope of larger vision. There are men who profess good conscience amid unbelief, but it is usual that morals disappear also in the wreckage of faith. Morality is usually uncertain when the soul loses out of it the divine government. Atheism and pantheism are opposites. Atheism denies God, and pantheism multiplies its deities, making out of the clay and the common things in its daily contact, gods for its worship. Pantheism has few great men among its prophets. It is the mastodon among the faiths.

THE WONDERS OF THE BEE LIFE.

If the mother-bee of a colony is getting past her work, and she cannot be sent off with a swarm in the usual way, the bees will supersede her. They will deliberately put her to death, and raise another queen to take her place. This State execution of the old worn-out queens is one of the most curious and pathetic things in or out of bee-life. One probe with a sting would suffice in the matter; but the honey-bee is a great stickler for the proprieties. The royal victim must be allowed to meet her fate in a royal way, and she is killed by caresses, tight-locked in the joint embrace of the executioners until suffocation brings about her death.

Pall Mall Gazette.

Beware of making your moral staple consist of the negative virtues. It is good to abstain from all that is sinful or harmful or hurtful. But making a business of it leads to emaciation of character unless one feed largely also on the more nutritious diet of active, sympathetic benevolence.

Oliver Wendell Holmes.

CHINA RENAISSANT

Prior to 1901 every young man in China who wished to obtain official preferment had to pass an examination in the old Confucian classics. That meant that the young men of China stood with their faces toward the dead past. But on August 29 of that year a decree was passed abolishing those literary examinations, and directing that thereafter young men who wished to obtain official preferment must pass an examination in Western arts and sciences, and economic and governmental methods. To carry out this purpose, it was decreed that schools should be established throughout the empire, with a college in every provincial capital, and that where no other schools were available, the temples should be turned into schools. By that one decree 1,650,000 of the brightest young men of China, who had been standing with their faces toward the dead past, executed a right-about-face, and are now looking toward the living future.

China has ceased to love the old cults, under whose spell she has been asleep for centuries. Yuan Shih Kai, viceroy of the imperial province of Chih-li went to Pao-tung Fu, ordered that several temples to the local deities be turned into police stations, and that the idols should be battered and thrown into the river. The missionaries, curious to see how the people would take such a sacrilege, went down to the river bank, to find thousands of people, laughing at it as a good joke, and saying to one another, "The gods are getting a bath."

Crowds are attending the churches. In all the 1900 counties of the Celestial Empire there is not one closed today to the foreign missionary. Twenty years ago the province of Hu-nan was the most hostile in China and a missionary encountered the opposition of magistrates and people were so mercenary that he was compelled to leave. Today a large and flourishing missionary work is being established in several cities, and the people are most friendly.

This is the hour for Christian enterprise. The door was never really unlocked until China was awake. Her spirit is not now sceptical or cold to the Gospel. She is sensitive to all that the west can give her. Let us give her our faith and our spiritual vision. Let us introduce her to our Lord.

Take Joy Home,

And make a place in thy great heart for her,
And give her time to grow, and cherish her;
Then will she come, and oft will sing to thee
When thou art working in the furrows; aye,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad;
Joy is the grace we say to God.

Jean Ingelow.

Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few.

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THE CONVERSION OF FRANCIS MURPHY.

The life-story and conversion of Francis Murphy are a wonderful testimony to the possibilities of Gospel mission work among the waifs and vagabonds of our great cities. "It was in 1870," Mr. Murphy used to say, "that I had what I call my awakening. Coming from Ireland, a lad of sixteen, with all the benefits which come from the good training of a kind father and a loving mother, I had led a happy-go-lucky kind of life, jovial, social, careless, a life of what the world calls pleasure, taking a 'drop' with 'good' fellows, who were my comrades, until the drop became many drops, and I could not control my appetite for liquor."

"One night, in Portland, Maine, where I was then living, I happened to enter a Gospel Mission, conducted by a Christian man, who was devoting his time and his money to the work of lifting up and redeeming men who had become slaves to drink. By that time I had sunk pretty low and had brought much misery and misfortune upon myself and my family."

"As I listened to that Christian man and heard him tell of One who came on earth to seek and to save the lost, to uplift the fallen, and that He would never leave nor forsake any man who called upon His name, my heart was touched. I fell on my knees and prayed with that Christian man, and I found that all he had said was true."

"From that moment I was a new man. I quit drinking forever, and I started out to tell my boon companions all about it, and to persuade them to quit drinking, too. It was the wonder of the town. Men said, 'If Francis Murphy has quit drinking, anyone can quit. And he's not only given up liquor, but he's spending his time making his cronies give it up, too.'"

"By and by, the mayor of Portland decided to do something to spread the good work. He sent for me and said he wanted to a series of temperance meetings in the city hall, and he wanted me to do some talking on the platform, like I had been talking with my friends."

In telling the story Mr. Murphy spoke of the great effort it cost him to appear before an audience of 3000 persons, but he finally consented, and then found that he had to face such men as Tom Reed, General Neal Dow and others as prominent."

"Judge of my amazement," said Mr. Murphy, "When Governor Paddelford, who presided, after telling of some of my efforts in the individual missionary line, called upon me as the first speaker."

"Bless you, I couldn't speak. I was so moved by the kind words they said of me that I just stood still." Governor Paddelford took me in his arms and I cried like a child. He cried too."

"After I had recovered myself a little, I was able to utter a sentences straight from the heart, and that was the beginning of such success as I may have had as a public speaker. Four hundred and forty men took the pledge in that meeting. I can't explain it, but never from that hour was I afraid to speak before my fellowmen."

That was really the beginning of Mr. Murphy's life work, and since then scarcely a city or town of any pretensions throughout the country but has heard Francis Murphy."

Home Herald.

Honest thinking endeavors to explore the inside as well as glance at the outside of its subject. Surface thinking makes tinkling cymbal speaking.

THE CAPITAL OF PERSIA.

Teheran, the capital of Persia, lies directly in front of the Elburz Mountains. It is said the site was chosen by the Persians in order that the seat of government might be near enough to Russia for them to keep an eye on her movements, and yet have the Elburz as a barrier between. Lying to the south of the Elburz, the city is located on the plateau of Iran.

The city is 3700 feet above sea level, while the mountains, twenty miles away, are 13,000 feet high. They are the great outstanding feature of the landscape, and to the uninitiated do not appear more than five or six miles distant. The amount of snow on their summits is a never-failing topic of conversation, for it is the source of the water-supply of the city and the surrounding villages.

The city is approximately square, three miles on each side. It is surrounded by an earth wall twenty to twenty-five feet high. Outside of the wall is a moat, ten to fifteen feet deep and forty to fifty feet wide, out of which the earth was obtained to build the wall. The wall is constructed on strategic principles, so that cannon placed at the angles of the wall, could sweep across the face of an attacking army.

The city is entered by means of twelve bridges spanning this moat, and through twelve two-leaved gates, three on the north, three on the south, three on the east, and three on the west. The gateways are faced with vari-colored tiles. Some of them are fine examples of Persian architecture, and are very beautiful. Each gate has its Keeper, who, at night, secures it with lock and bar.

GROWTH OF THE CITY

Teheran has been growing rapidly. Thirty years ago the population was 60,000; now it is estimated at 350,000, the increase being due to the fact that the wealth and nobility of the country are flocking to the capital to live. It is also developing as a commercial center.

Exchange.

AWONDROUS LIFE.

BY JULIA A. WILLIAMS.

He breathes on me, yea, breathes on me,

The Spirit cleanses, fills;

And day by day into my heart,

His peace and joy instills.

Though oft beset by outward foes,

His angel campeth round;

The heart physician always near,

With balm for every wound.

O, Wondrous life! mysterious life

Of inward peace and rest;

Of outward toil, of grief and pain;

Yet sweetest, holiest, best.

Or joy, or pain, or life, or death;

Amen. So let it be.

All things are mine, and I am His

Through all eternity.

REVOLUTION IN INDIAN AGRICULTURE.

During the last few years a great change has come over the agricultural industry of India. The great famine which ushered in the new century seems to have given a new direction altogether to the hopes and aspirations of the Indian ryot. Agriculture is still the premier industry, on which the largest portion of the population depends for its subsistence. But it is no longer the self-contained industry that it was not many years ago. In the place of the simple equation between the demand and the supply in the country itself, the complex factors of international trade are entering steadily into the distribution and character of Indian agriculture. The bare fact that the net cropped area increased from 99 million acres in 1901-2 to 207 millions in 1905-6 conveys no idea whatever of the transformation that is in progress. The largest proportionate increase occurred in the areas under cotton, wheat and oilseeds; under rice, the staple crop of the country, if we exclude Burma, there was practically no extension of cultivation; while there was a very noticeable decrease in the area under *jowar*, *bajra*, *ragi* and maize, which are eaten largely by the labouring classes. The irrigated area under cultivation during the same period increased from 32 millions to 35 million acres; a goodly proportion of the newly irrigated land, there is reason to think, was put under export crops. In fact, the conclusion suggested by a perusal of some recent statistics relating to Indian agriculture in the light of certain recent features of the economic position, is that Indian agriculture is expanding more in the direction of supplying foreign markets than that of meeting local demand; that the best kind of lands are being taken up for the cultivation of export crops, with the necessary consequence that the production of food crops is being relegated to increasingly inferior soils. This seems to us to be the most probable explanation of the phenomenally high prices of food grains which are perplexing the minds of the public. The cost of cultivation in inferior soil is necessarily higher than that in superior land. It is a well-ascertained economic law that prices increase as the margin of cultivation declines. A temporary increase can be explained by the presence of temporary causes. But the apparently steady tendency that has been observable of late years of prices of food grains consumed in the country to rule high even in years of normal rainfall, can be due only to such a reason as we have mentioned.

The Times of India.

PRESS COMMUNIQUE.

On 13th November a number of persons were inoculated for plague at Jalalpur Jatan, Gujrat District, by the Plague Medical officer, Gujrat. On the 15th one of these, a boy, named Muhammad Shafi, was taken ill, and the case being diagnosed as one of tetanus, he was admitted to the local Hospital on the 18th. He was attended by two European doctors, but the attack terminated fatally on the 21st. The procedure laid down for the sterilization of instruments had been very carefully observed when performing the operation, and the

the fact that the site of the puncture showed no inflammation, together with the very short interval that elapsed between inoculation and the appearance of symptoms, may be taken as affording very strong evidence that the infection was not introduced by the operation. Of the six other persons inoculated from the same phial none have up to the present shown any ill effects. The probability is that the infection was due to a hurt received while playing cricket some days before. Although the death was clearly not caused by inoculation, yet in view of all the circumstances, Government has granted the mother's prayer for a compassionate grant of money, and the Lieutenant Governor has directed an expression of his personal sympathy to be conveyed to her. The work of inoculation, which had been temporarily suspended, has now been resumed in the Gujrat district.

LAHORE: { Sd. MR. HAILEY,
3rd December, 1907. { *Secretary to Govt., Punjab.*

It is not a hundred years ago since Adoniram Judson came as a missionary to India. The writer remembers spending one summer in Farrukhabad, thirty two years ago, pouring over the two big volumes of Judson's life by Wayland, and from them transcribing into Hindustani a brief life of Judson, entitled "Judson sahib ki Sarguzasht." This was afterwards put into Hindi. The writer of this Hindustani translation, recently returned to India, after furlough in America and on his first Sunday in Allahabad, he met at the house of Dr. A. H. Ewing, a Brahman convert and his wife. They had with them a beautiful child, named Judson. On enquiring of the father why he had given the name Judson to his son, he replied, "It was reading the life of Judson that brought me back to Christ. I had been baptized, but forsook Christ and became an Arya Preacher. It was in an Arya Journal I read Judson's life, put into that Journal to stir up Arya preachers to self-sacrifice, with the argument that if this foreigner Judson left his home and sacrificed so much to preach Christ, how much more should the Arya preacher be ready to endure for preaching the Vedas to his own people." The story of Judson's suffering wrought in the heart of this wanderer and brought him back to Christ. And so the grain of wheat sown in Burmah, so long ago, is still bearing fruit, not only in Burmah and in the great "Judson Memorial Church" in New York, not only in the Life written thirty-two years ago, but also in an Arya Journal and in this little son of a Brahman convert. Is it not written for the disciple, as well as for the Teacher. "He shall see his seed, he shall prolong his days?"

Makhzan-i-Masht.

MIRACLES IN THE DINING ROOM.

One day a skeptic questioned Emerson as to his belief in miracles, says the Christian Observer. The philosopher smiled and pointed to the fly on the window-pane. Miracles! They are everywhere around us. As Williams Jennings Bryan has pointed out, one may drop a brown seed into the black soil and up comes a green shoot. You let it grow and by and by you pull up its root and you find it red. You cut the red root and find it has a white heart. Can any one tell how this comes about—how brown cast into black result in green and then in red and white? Yet you eat your radish without troubling your mind over miracles. Men are not distressed by mysteries in the dining room; they reserve them all for religion.

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MUHAMMADANS AND PLAGUE INFECTED HOUSE.

The Anjuman-i-Himayat-i-Islam, Lahore, have had under consideration the dangerous condition of the Muhammadans during plague, when they as a rule do not vacate their dwellings to escape infection from plague under the impression that they are not allowed to do so by their religion. To prevent this misunderstanding on the part of the uneducated masses, the Anjuman has obtained a *Fatwa* (religious order) from the Anjuman Mustashar-ul-ulma, Punjab, which bears the signature of several leading *Maulvis* of the Punjab, and in which quotations have been given from *Hadis* and from the books of prominent Muhammadan authors, showing Muhammadans that they are bound by their religion to vacate infected places.

The Chief Plague Medical Officer, Punjab, while appreciating the services of the Anjuman in this respect, writes as follows:—I have been reading with great interest the *Fatwa* issued from the office of the Mustashar-ul-ulma, Lahore. Thousands of valuable Muhammadan lives are lost every year from plague, because Muhammadans refuse to leave their infected dwellings, thinking that by doing so they would be acting against their religion. Such an authoritative pronouncement as this *Fatwa* should do an enormous amount of good, and by dispelling these mistaken ideas, be the means of saving a large number of lives that would otherwise be lost. I do not know to what extent this *Fatwa* has been circulated among your co-religionists, but it appears worthy of the widest distribution, and I write to say that if you could issue it broadcast all over the Province, I think you would be doing a great public service, and I am prepared to defray all expenditure in connection with the printing of the number of copies you would require. Would you kindly let me know if you consider such distribution possible, and if so, what would be the probable number of copies you would require.

C. & M. Gazette.

A FAREWELL MESSAGE

Prof. James E. Mills, who died a few years ago, was a friend and pupil of Agassiz. They met cordially on a scientific footing but the real interest that drew them together was the belief common to both that the outer world, with all its laws and phenomena, was the handiwork of the God who dwelt within it and was not only its Creator, but its continued source. "All life is from within," was Agassiz's constant assertion when talking with his pupils. To both of them God was the one fundamental fact of the universe. It was thus that a dream of Mr. Mills on the very night of the death of Agassiz always seemed to him to possess a certain strange significance. On the night that Agassiz died, Mills was in the West, and he dreamed that he and Agassiz were standing on the seashore and that Agassiz picked up an atom from the sands which was like a tiny jelly fish. He held it in his outstretched palm, and they watched it as it grew before their eyes, with no means of obtaining nourishment from the outer world until it became a large and well-formed creature. "There," said Agassiz. "I always told you that life is from within." When Mr. Mills came to breakfast that morning the first words that greeted him were: "Your friend Agassiz has gone," and the dream had been so vivid that it seemed to him like a farewell message from his friend, leaving this world with the words on his lips which were a declaration of his life-long faith in the immanence of God in His creation.

Dishonest thinking will use for its expression the same words as would set forth true thought; but the good words do not make the thought honest.

The man who prides himself upon his honesty because he says what he thinks is in danger of saying some foolish things.

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